

THE ISLAMIC CHARACTERS IN THE NOVEL *MARKESOT BERTUTUR* BY EMHA AINUN NAJIB

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Abstract: Character in literature plays an important role in constructing human identity. One of the characters in the literature is the Islamic character values. The Islamic character consists of four aspects namely faith (*aqidah*), worship (*ibadah*), *muamalah*, and morals. Novel *Markesot Bertutur* is one of the novels that has Islamic character values. In this novel, there are 21 values of faith, 13 values of moral, and 188 values of worship.

Keyword: Islamic Character, *Markesot Bertutur* Novel

A. Introduction

The golden works of Emha Ainun Najib were mostly born in the New Order era which tends to be authoritarian. But through the style and approach of cultural accomplishments, he could write very critically and spontaneously. Among Emha Ainun Najib golden works is a work entitled *Slilit sang Kiai*. He told that once the *Kiai* had died and entered the grave. The *Kiai* actually would go to heaven soon, but there was a bit of a wedge so that he did not immediately go to heaven. The problem is, in his lifetime, after the *Kiai* attended *kenduren* agenda and ate together with others, he returned through the village. However, there is a *slilit* (food leftovers) trapped in his teeth, he took a piece of wood from a fence of neighbors but he did not consent in advance on the owner. It turned out that the act costed him delay into heaven. The *santri* who were taught by the *Kiai* had a strange dream. The *Kiai* met and asked them that the problem of taking a piece of wood on the neighbor's fence had to be solved. The *Kiai* requested the *santri* to ask for apologize for his actions to his neighbor. From this story, there is a very deep value that the slightest sin will be taken into account in the hereafter.

One of Emha Ainun Najib works which consists of the value, the teachings of Islam and has been reprinted several times is *Markesot bertutur*. *Markesot* is a figure of innocence, smart, naughty, and sometimes mysterious. In his daily life with his friends, Markembloh, Markasan, Markemon, and others as the members of the *Konsorsium Para Mbambung* (KPMb), Markesot discuss a number of problems in the community, started from international political conflicts, Sufism to philosophy. Markesot invites readers to live life wisely and discover the essence behind the rampant false values (Nadjib 2015).

Novel literary work is a kind of interesting literary works to be studied. The presence of novels is expected to realize universal values prevailing in society, such as religious, educational, humanity, morals, ethics, and other values. The presence of a novel of course cannot be separated from the background, socio-culture and ideology of the author. The author presents literature as an alternative to face the problems that exist, considering that the literary work is closely related to community life. This is in accordance with the assumption that literature is created not in a state of cultural vacuum but it is a reflection, imitation, or imagery of reality (Teeuw 1988: 224).

Emha Ainun Nadjib is one of the teachers, *kyai*, cultural artist and artist who is very capable in delivering his *dakwah* (propaganda). Emha Ainun Nadjib has contributed a lot through art activities, writing books, poetry and so forth. Emha Ainun Nadjib's novels are novels that represent the socio-cultural and political conditions of Indonesian society and contain Islamic teachings.

The existence of Emha Ainun Nadjib's works, with beautiful language and easily understood by reader, was able to convey the teachings of Islam to the people without intending to patronize. These teachings can be in the form of *aqidah*, *shari'a* and morals, as in the following quotation.

"Incidentally, he has a little art talent. So, fad with technical material, he made a kind of poster installed on the stall. The poster is not high enough, aesthetically art, but the choice of the contents of the sentence is very interesting. For example, he wrote Ya Allah, Jaubkan Negeri Kami dari Koruptor, Lebih Baik Membaca Al-Quran daripada mengotak-atik Ramalan (Ya Allah, Keep Our Country from Corruptors, Better to Read the Quran than to tamper with Divination) ... (Nadjib 2015: 26) "

In the quotation, it can be said that the novel has Islamic character values. Character value is the value that play an important role in constructing self-identity in children and adults and can be a factor affecting education and socialization of the younger generation (Pattaro 2016).

Based on this background, the author seeks to examine the value of "Islamic character in the novel of *Markesot Bertutur* by Emha Ainun Nadjib ". The purpose of this study is to describe the Islamic character values contained in the novel of *Markesot Bertutur* by Emha Ainun Najib.

B. Research Methods

The research method is a way of seeking the truth and the principles of natural causes or human society based on specific disciplines (depdiknas 2008: 565). In line with the opinion of Usman and Akbar (2009: 41), research method is a procedure or a way to know something which is done through systematic measures.

This study is included in qualitative and content analysis research. Qualitative research is a research that produces descriptive data in the form of written or oral words of people and

behavior that can be observed (Moleong 2002: 3). Content analysis is a research study that aims to analyze the document, and to note the contents and meaning contained in the document (Jabrohim 2015: 6-7). Furthermore, Muhadjir (2002: 68) stated that the content analysis is a scientific analysis of the content of the message from the acts of communication. In literary studies, content analysis, according to Endraswara (2003: 160), is mainly used when the literary researchers want to uncover, understand, and catch literature. This study includes in content analysis because it wants to reveal the Islamic character in the novel *Markesot Bertutur* by Emha Ainun Nadjib.

The approach used in this research is the objective approach. According to Jabrohim (2015: 67), the objective approach is an approach that gives full attention to literary works as an autonomous structure with intrinsic coherence. From these explanations, it can be concluded that an objective approach in this study is to describe the approach of the Islamic character values in the novel *Markesot Bertutur* by Emha Ainun Nadjib.

The data in this study is the data which were obtained from the novel *Markesot Bertutur* by Emha Ainun Nadjib in the form of words, phrases, clauses, sentences and discourse that contain the Islamic Character Value. The data obtained were collected and then described in writing with an analytical and in-depth explanation.

Data source in this research consist of two data sources: primary and secondary data source. The primary data source in this study was *Markesot Bertutur* Novel by Emha Ainun Nadjib. While the secondary data sources in this study were supporting data derived from other relevant sources such as the internet, newspapers, magazines, journals, relevant previous research, and a variety of other references relevant to this study.

Data collection techniques used in this study were library and note-taking. Library technique was conducted by researchers through collecting variety of literatures related to the discussion in the research. Note taking technique was conducted by researchers through reading the text of novel *Markesot Bertutur* by Emha Ainun Nadjib to gain an understanding then recorded it in accordance with the necessary data in the study.

The data which have been gained, then, collected and recorded in the research activities. In order to ensure the validity of the data in this study, triangulation was used. Triangulation is a technique of checking the validity of data that utilizes something else. Triangulation of data is done by triangulation theory. Theory of triangulation is done by using more than one theoretical perspective in discussing the problems of the novel *Markesot Bertutur* by Emha Ainun Nadjib.

Data analysis in this research used heuristic and hermeneutic reading model. The heuristic reading is literary reading based on the linguistic structure. In heuristic reading, the reader needs to provide word inserts or word synonyms (by putting in parentheses). In addition, the sentence structure is adapted to the standard sentence, and if necessary to clarify the meaning, the arrangement is reversed. In heuristic reading of folklore, it is done by reading "grammar" of the story from beginning to end of the story in a row. The hermeneutic reading is a reading with the aim of obtaining the meaning or wisdom of literary works. This reading allows for interpretation according to the reader's knowledge, understanding, insight, and intellectuality of literary texts (Jabrohim 2015: 106).

This study used the following research procedures. (1) Data collection through heuristic and hermeneutic readings; (2) Data reduction of data collected by recording in detail and simplifying the data description, and the data selected are only data related to the issues to be

analyzed; (3) the presentation on the results of the identification and classification of data which is done by arranging the data in a well-structured arrangement in order to be easily understood and analyzed; (4) drawing conclusions / verification; and (5) preparation of research result report.

C. Findings and Discussion

1. The Values of Islamic Characters in the Novel of *Markesot Bertutur* by Emha Ainun Najib

The values of Islamic characters associated with the relationship between human beings and their relation to nature, in the teachings of Islam are divided into four aspects, namely aqeedah, worship, muamalah, and morals (Hermawan and Ulfah 2017). Aqeedah is what one believes. It refers to the act of the heart, i.e. the belief of the heart and its justification to something. In addition, it is the central issue that becomes a starting point of the beginning of Islam relating to the fundamentals of faith in Islam. Aqeedah is fundamental and upon it is another Islamic doctrine built. The second part is morals. Morals are the rules governing how human interact one to each, not only relating to God the Almighty, other humans, and the universe, but also their morality to themselves. Mahmud (2010: 16) explains that morals are nature or temperament. The third part is worship. Worship is an act of expressing devotion to Allah SWT. which is based on obedience to do His commands and stay away from His prohibitions. Syarbini (2012: 7) argues that worship is all deeds favored and approved by God, whether in the form of words or deeds, either openly or clandestinely in order to glorify and expect the reward of Allah SWT. Based on these descriptions, the values of Islamic characters in the novel *Markesot Bertutur* by Emha Ainun Najib can be described as follows.

2. Aqeedah Values in the novel *Markesot Bertutur* by Emha Ainun Najib

There are 21 aqeedah values found in the novel *Markesot Bertutur* i.e. on the page 52, page 53, page 55, page 74, page 75, page 77, page 83, page 85, page 89, page 96, page 98, page 99, page 114, page 123, and page 132. Some of the quotations can be described as follows.

- (1) “For the umpteenth time it came out of Markesot's mouth as before when the angel asked at the beginning of the creation of human beings: "O Allah, for what, You created human, who will later corrupt the earth and spill the blood...?” (Hlm.52)

In the quotation, it is explained that when God created man, an angel's question arised about God's creation. They were doubt with God in the creation of man. Because for angels, humans are just destructive creators on the earth.

- (2) “And again the Lord replied: "I know, and you do not know....” (Page.52)

The quotation of the novel is continuous from the previous quotation, which explains the angel's doubt about His creation of man. So this quote answers about the doubt. That Allah is Knower, while the angels do not know.

- (3) “Markesot was in a certain place watching the scene. With thousands of people watching, Markesot could only muttered: "Allahu Akbar, Allahu Akbar”.” (Page.53)

In the quotation, it is explained that the figure contained in the novel, has a belief in his religion, i.e. Islam. Thus, when there is a riot or difficulties being faced, then a speech

that comes out of his mouth is the phrase of takbir, convinced the phrase of "Allahu Akbar" that glorifies the greatness of God.

- (4) "At the end of his various meditations, Markesot always came to the conclusion that what he believes is to be most true. He believes that, man must see something with the eyes of God. Seeing and judging as well as doing things by the eyes and hands of God. Because, the eyes belong to God, the hands and all things belong to God. So what is the right of man-who can not make his own eyes-not to see anything in God." (Page. 55)

In the quotation, it is explained that Markesot believes with all his aqeedah accompanied by various life events, which convey him in his current understanding, what he believes thoroughly is true.

- (5) "Does that mean the world is full of enemies of God? Markesot was confused. So, he often only returned prayers and always said *astaghfirullah, subhanallah, ya Hafizh, ya Hafizh, ihfazhnaa ...*" (Page.55)

In the quotation, it is explained that Markesot was always confused when faced with everything in God. Because, he found the many dangers that would confront him. And it led in all directions. So, nothing else he did to avoid it except, asking for help to God. This is reflected in what he did and said. Namely with prayer and always *dhikr*. In this *dhikr*, he often called "*ya Hafizh, ya Hafizh, ihfaznaa*" which means "The Most Guardian, The Most Guardian, Guard us".

3. Moral Values in the novel *Markesot Bertutur* by Emha Ainun Najib

The moral values contained in the novel are 13 moral values that are on page 37, page 38, page 50, page 53, page 54, page 80, page 81, page 102, page 105, page 107, page 115, and page 123. Some of the quotations can be described as follows.

- (1) "You can not judge one's expression, just by looking at the sounds of his words, but you should pay attention to the tone, the nuance, the location of the problem. Fiqh experts said: *yaduru 'ala illatihi*. If you sternly say "*dancuk*" is haram or makruh, you must be ready to argue against the experts of nature, communication and *ushul fiqh*." (Page.37-38)

In the quotation, it has been explained about the ethics of talk. A harsh word, which has been made to someone, may not necessarily mean rough. It is advisable to the speaker to see more details about the situation, the tone, and the location of the problem. It is reinforced by *ushul fiqh* experts, who said "*yaduru 'ala illatihi*".

- (2) "it's their business. The important thing, we have done *amar ma'ruf!*" (Page.50)

The quotation explains that to do *amar ma'ruf* or invite in goodness, it does not always get a good response. However, the thing to consider is, however a person's response to our call to do good, just keep asking in goodness.

- (3) "So the tragedy had begun. It was as if Qabil was waiting for his brother's bat. It was as if Abraham was being tied up to be burned by Fir'aun (Pharaoh). Nevertheless, this era has been so chaotic: who is Ibrahim, who is Fir'aun, these all are already vague. The structure

of the problem has been so complex. Sometimes, we are Fir'aun, sometimes we are firewood, and sometimes we are a blazing fire... “ (Hlm.53)

In the quotation of the novel, it has been explained that, in this life, there are many roles of a person in the process of his survival. And the process is related to each other. The lines of the process are very faint and increasingly erratic, until it is difficult to determine who we really are in this life rotation. So, we need to pay attention and really careful, who we really are. Whether we like Fir'aun blazing fire to Abraham, or like Abraham who upholds the truth and is ready to take the risks. It could be like firewood, which is the media and materials for the burning process or riot. Or even, we are a blazing fire, the essence of the actors in the burning process, which engulfs the surrounding matters.

- (4) “He wants to obey as much as possible of good news. Good news of the goodness of the Holy Book, from akhlaq and moral books, from works of art, from official speeches, or from daily chats in villages, in markets, in mosques, in substations, or elsewhere.” (Page.54)

In the quotation of the novel, it is explained that Markesot wanted to obey all the goodness that has been described in this life. Whether through the media of Holy Book that there is no doubt in it, books, artworks, speeches, even small talk anywhere.

- (5) “Wala taqrabuz-zina! Don’t approach adultery.” (Page.80)

In the quotation of the novel above, it contains moral values. It shows the existence of Islamic values contained in the novel; teaching about the prohibition to approach adultery.

Worship Values in the Novel *Markesot Bertutur* by Emha Ainun Najib

Worship values in the novel *Markesot Bertutur* are 188 i.e. on page 74, page 76, page 79, page 96, page 99, page 101, page 120, page 126, page 129, page 130, page 133, page 136, page 138, page 139, page 140, page 141, page 142, page 144, page 148, page 149, page 152, page 154, page 159, page 160, page 162, page 168, page 169, page 170, page 190, page 194, page 199, page 201, page 2014, page 211, page 212, page 218, page 219, page 220, page 221, page 222, page 223, page 224, page 225, page 227, page 228, page 229, page 230, page 231, page 232, page 233, page 235, page 238, page 239, page 240, page 243, page 244, page 245, page 246, page 247, page 249, page 251, page 254, page 257, page 259, page 263, page 264, page 265, page 266, page 268, page 269, page 270, page 272, page 273, page 274, page 275, page 281, page 282, page 285, page 289, page 292, page 293, page 296, page 309, page 312, page 313, page 319, page 325, page 328, page 330, page 332, page 339, page 347, page 352, page 354, page 363, page 383, page 389, page 400, page 414, page 425, page 448, page 451, and page 462. Some of the quotations can be described as follows.

- 1) “... take subuh prayer... take subuh prayer... congregatedly... congregatedly...” (Page.99)
The quotation of the novel explains the existence of Islamic values contained in it, i.e. worship values in Islam that is the dawn (subuh) prayer.
- 2) “Suddenly after Taraweeh prayer, Markesot was standing up, greeting...” (Page.101)

In the quotation of the novel, there is Islamic value that is closely related to the worship of tarawih prayer.

- 3) “During this time, people practice fasting Ramadan is wrong.” (Page.120)
In the quotation of the novel, there is a diction that reflects Islamic values relating to worship i.e. Ramadan fasting.
- 4) “Astagfirullah ...” (Page.160)
The quotation of the novel explains the existence of Islamic values contained in it. It is regarding the value of one's worship when he experiences a less pleasant thing.
- 5) “Assalamu’alaikum! Assalamu’alaikum!” (Page.227)
In the quotation of the novel, it has a diction chosen by the author, which is related to Islamic values, regarding the existence of a Muslim in greeting.
- 6) “Fasting is a month-long workshop to find and discover the knowledge of life, about *thariqat ilallah*.” (page.266)
In the quotation of the novel, it has a diction chosen by the author, which is related to Islamic values, concerning the purpose of fasting.
- 7) “Alhamdulillah approved.” (Page.332)
In the quotation of the novel, it has a diction chosen by the author, which concerns the Islamic values, regarding the existence of a Muslim when it comes to pleasure, i.e. grateful.
- 8) “ ... saying *Innalillahi wainna ilaihi raji’un*” (Page. 383)
In the quotation of the novel, there is a corresponding diction of Islamic values, regarding to the remembrance of the dhikr which is pronounced when stricken.

D. Closing

Based on the findings above, it can be concluded that the novel *Markesot Bertutur* by Emha Ainun Najib contains the values of Islamic character education i.e. 21 values of aqeedah, 13 values of moral, and 188 values of worship.

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